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from the Hindu Standpoint.

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THE HINDU MESSAGE stands for
(1) The Maintenance of British supremacy with self-government for India,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE ARALI FLOWERS.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

Though far less gorgeous yet like rose in hues
As fresh, as fragrant, and as delicate
My soul doth pass within the open gate
Of thy fair house cool with the nightly dews.
How can a lover such a love refuse
When it doth seek him at the call of fate
I never will my joy in thee abate
No other fairer blossom will I choose.
Thou and thy golden sister like the morn,
That do the morning Sun with welcome greet
And for thy worship's use with joy remain.
I want but you, Oh flowers sweetly born
And with my waking eyes I long to meet
Your grace through you my Goddess' grace to gain.

Prize-Cempetition Essay.

The subject for this month's Prize-essay is "The effect on the Hindu Society of the passage of the Hon'ble Mr. Patel's Inter-caste Marriage Bill." The subject should be dealt with exhaustively from all points of view and special stress should be laid on the Shastraic point of view distinguishing this from previous legislations such as the Widow Marriage Act the Age of Consent Act and the abolition of Sati and detailing the dangerous disruption that would be caused in the Hindu Society by this enactment. The prize amount is specially raised to Rupees Fifty for the best and most comprehensive dissertation and the Editor reserves to himself the right of publishing in the 'HINDU MESSAGE' essays other than the one that secures the prize if he finds them worthy of publication. If more than one essay is found to be equally good the prize will then be divided equally among them. If no essay comes up to the mark, then consolation prizes only will be awarded at the discretion of the Editor. The essays should reach the Editor on or before the 30th April.

Dreams of the Soul.

By AN INDIAN DREAMER.

XXIII

What lace work of glittering gold can compare with the gleaming splendour of the sunbeams on the rippling lake?

What sapphires can vie with the sunlit and smiling blue of the sky?

What diamonds can compare with the calm splendours and scintillations of the midnight stars?

What rubies can outshine the splendour-winged crimson of the evening sky?

Or what opals can stand before the shimmering opal of the morning sky?

As the outer vision of the colour-blind is faulty and joyless, even so is the inner vision of the love-blind faulty and bereft of joy.

Give me the vision of love, O Love, give me the vision of love.

Events of the Week.

The first message announcing the reactionary *coup d'etat* in Germany—of which we treat at some length elsewhere—was despatched by Reuter from England early in the morning of the 13th instant. It was not published in India till the 22nd instant. The delay can be accounted for only by either of two possible reasons, cable failure or censorship. The former cannot be held responsible for this, for the cables were faithful to the Malay States. The Penang and Singapore papers published the news on the 16th or the 17th instant, and they get their cables *via* Bombay. This circumstance has led some people to make the ingenious conjecture that the cables were withheld from publication at the instance of the Government of India, who, it is said, thought it prudent not to publish them before the passing off of the Khilafat Day observances on the 19th.

* * *

We do not know how far this is an accurate guess of the reason for the delay in the publication of the cables. If it were correct, then, the Government of India's action cannot be deemed commendable. There is no ground for apprehending trouble in this country arising out of the reaction on it of the situation abroad. The Government's action, if true, betrays a distrust of the people's feelings and powers of self-control. It lays them open to the charge of timidity, and, indeed, the *Statesman* of Calcutta, having elaborated the above theory, charges the Government of India with such weakness and observes with characteristic malice that it is to a people who cannot be safely entrusted with the news of a revolution that self-government has been granted. The moral is obvious, let alone Government's failing, in one quarter at least the Royal Proclamation has had little effect. No opportunity, however slight, is lost by a certain section of Anglo-Indians to attack the inauguration of anything that appears to be a liberal policy for India.

* * *

The innate magnanimity of the Indian character is strikingly illustrated by the great report of the Sub-committee of the National Congress appointed to enquire into the Panjab disturbances. The Committee examined no less than 1,700 witnesses, visited almost all places referred to in their report, and, in short conducted the enquiry in a spirit of judicial impartiality which few tribunals can rightly claim to excel. Its capacity to conduct the enquiry no one can conscientiously question. It was composed of men who had, all of them, received perhaps the highest legal training known to us, had risen to eminence as lawyers, and possessed a reputation for fair dealing which few, here or elsewhere, could rival. If there was any doubt, lingering in the minds of any, that their vision might be warped by political partisanship, that doubt ought to have been thoroughly dispelled by the presence in the Committee of that stern and unbending purist, Mr. Gandhi. The Committee has found all the charges levelled against Panjab officialdom proved to the hilt. About the terrible nature of these charges, we shall have to say something later on. The atrocities alleged to have been perpetrated in the name of law and order would be felt intolerable by any nation; on a nation so sensitive of its honour as India their effects would be doubly depressing. But, deeming that suffrance is the badge of our tribe, the Committee would be content with the recall of Lord Chelmsford and the dismissal of the most capable among the officials. Is there any act of magnanimity, approaching this in the history of any country, remote or modern? We are not aware of any. The fact is the motive of *revanche* dominates conduct and morals in Europe; that of forgiveness rules and determines them in India.

* * *

The undoubted competence of the personnel of the Committee, the extensive scale on which it conducted its enquiry, the careful and searching nature of the examination of the witnesses, the scrupulous way in which it rejected all evidence on which there was any the least doubt—all these features of the enquiry invest it with a judicial authority which must secure to it the respect, if not the approval, of all. Unfortunately, that is not to be the case. It is most disappointing to find that criticism of the report proceeds on purely party lines. The Anglo-Indian Press, with but two exceptions, adopts an attitude the very reverse of respectful. They find in its conclusions but the pre-conceived prejudices of political partisans. Their basis for this view of theirs is what they call the *exparte* character of the enquiry. How futile this objection is will be seen if it is remembered that they have ignored the fact that the Committee has fully utilised the official version as placed before the Hunter Committee and elsewhere. The attitude of a section of the Indian Press is even more disappointing. They do not appear to be able to rise above party prejudices even when occasion demands; and so it comes about that they are content to damn with faint praise what they ought to have blessed with boundless gratitude. The country, however, knows its duty better; it will accept the report with heartfelt gratitude to its authors; and we are sure a greater reward its authors do not expect.

* * *

The financial and currency policy of the Government met with some deservedly strong criticism at the hands of a public meeting held recently in Bombay. Criticism in the public Press has not deterred Government from persisting in the disastrous policy of selling Reverse Councils. When the Banks will pay for a rupee here only 2 *s.* 5 *d.* or so in England, Government are prepared to pay 2 *s.* 8 *d.* or so and lose three pence in the transaction. They do worse. They deplete our sterling balances in England built up at great cost, not receiving full value for the portion depleted; they force up the rate of discount in the country; they artificially stimulate the export of capital; they disorganise the share market; they depress it and thus do a serious injury to Indian industrial concerns. We have carefully studied Mr. Hailey's defence of Government, but are still unconvinced about the wisdom of the Government policy. Public opinion has unmistakeably expressed itself both in the Council and outside it. Will they pay heed to it and retrace their steps from the road to ruin?

* * *

After all, as a result of years of agitation on the part of the Indian public, we have received the most welcome news of the appointment of an Indian as a *pucca* Chief Judge of one of the High Courts of Judicature in India. The Punjab High Court, the youngest of all the High Courts of India has the unique privilege of being presided over by Mr. Justice Shadi Lal who has been permanently exalted to the high office of the Chief Judge of this court. In all the High Courts of India we have had on several occasions distinguished Indians holding with distinction the office of Chief Judge but all of them were only temporary arrangements. When we bring to mind the illustrious names of the eminent Indian Judges who have adorned the several High Court Benches and the unbending integrity, the absolute impartiality, the high Judicial talents and the rare administrative ability which one and all of them possessed in the highest degree possible, we can only pity the then Governments on their short sighted policy which imposed a racial qualification, violating thereby the letter and spirit of the gracious Royal Proclamation of 1858 and denying thereby to the country the unique benefits that would have accrued by the permanent appointment of such eminent Indians as Chief Judges. We can now only say—better late than never and congratulate the authorities on their changed angle of vision.

The Hindu Message

The Revolution that failed.

The Reactionist Revolution in Germany whose outbreak, progress and collapse were the week's noteworthy events abroad, deserves to be studied with care. How was the *coup d'etat* rendered possible? Why, having to all appearances made itself firmly established, did the Kapp *regime* suddenly fail and constitute but a five days' wonder? What effects have it left on Germany? These are the points to which, in our opinion, attention might with advantage be directed. For one thing the Kapp *regime* would have been impossible but for the Praetorian Guard which was behind its back. Two comparatively obscure individuals one of whom attained some notoriety by his opposition to Bethman-Hollweg and the other known but as a mere junker general, cannot bring about a revolution without some influential support. It is stated that such influential members of the Fatherland party as Kuhlman and Ludendorf are the power behind the puppets. What is definitely known so far, however, is that the troops in the Baltic Provinces, which sometime ago achieved public notoriety by its recalcitrant attitude to the Ebert Government, and two Naval Brigades marched on Berlin, rose in revolt and forced the Ebert-Noske Government to flee. The *coup d'etat* was complete and power passed to Kapp as a result of this bloodless revolution.

For the first two or three days after this, city by city in Prussia declared itself in favour of the new Government. What was the reason for this initial success? The Baltic army, it may be presumed, revolted because it resented the inglorious end of the German Army. The Naval Brigades' revolt may, in the same manner, be explained as a protest against the destruction of their glorious navy in which the Ebert Government had acquiesced. But why did so many cities in Prussia join? There is no satisfactory explanation for this. We may take it, for one thing, that German patriotism resented the ignominy which the Ebert Government—it did not matter if it was against its own wish—brought on their Fatherland. The Allies' severity in the matter of the blockade and in that of indemnity and of reparation would not have been possible, so it seems Prussia felt, had the Noske Government taken a strong line of action. Here was material highly inflamable, one which only wanted the match of leadership, to set it aglow; and when leadership was available in Dr. Kapp and General von Luettwitz who, they might with good reason have believed, were only the heralds of their first favourites Hindenburg and Ludendorff, the Prussian cities, it would appear, unhesitatingly accepted that leadership. The extent of the confidence of the people in the new Government in the inital stages of the Revolution may be gauged by the fact that the Mark—the coin of the Fatherland—considerably rose in value, the people freely accepting it at increased value in preference to foreign moneys which till then were at a heavy premium. How is it that a revolution, whose prospects were so assured at first, so rapidly failed after a few days? The reason is not far to seek. The success was confined to Berlin and at most, Prussia, which as the home of Junkerdom, of Monarchism and of Pan-Germanism offered the best prospects for a reactionary coup. Elsewhere in the German Empire, in Wurtemberg, in Saxony, in Baden and in Bavaria, there was little of pan-German feeling. These States had always felt that Prussia was dominating them. And what is more important, here and in the Rhenish industrial province, the Democrats constituted the overwhelming majority. The Ebert Government fled thither, established itself at Dresden and, having little military aid, ordered a general strike so as to paralyse all economic life, and force the Reactionaries to surrender. This stroke of policy, strange though it may appear, had a marvellous effect; direct action succeeded where military action was impossible and political action was of but doubtful efficacy. The collapse of Kapp was complete.

It is yet too early to estimate the exact effects of this Revolution. But one or two things are quite plain. For one thing it is calculated to stiffen the attitude of Germany towards the Allies in regard to the enforcement of the Peace Treaty. No Government can hereafter consider itself safe in Germany which did not put up a strenuous fight against any unduly strict enforcement of the reparation and indemnity clauses of the Peace Treaty; nor can any be sure of a long lease of life if it attempts to enter into any compact with Capitalism. Kapp's failure was in a large measure due to his attempt to placate Labour and Capital at the same time by constituting a machinery whose claim to bring about harmony between the two classes was felt to be preposterous. His proposal to establish what he called a community of labour was interpreted but as an attempt to re-establish the old *regime*. The Junker revolution, that is to say, has given a great stimulus to the leftward movement of German Labour Groups. The effect of this we see in the Spartacist risings in many places seeking to establish Communist Soviet Republics on the ostensible ground that the Social Democrats who are now in power, are endeavouring to ally themselves with the elements of Reaction. The results of this struggle it is impossible now to foresee; We have to await future development.

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Notes and Comments.

The Hindus seem to be arriving at their lowest stage of degradation, and soon they will become, if they have not already become, the laughing stock of mankind. For more than a quarter of a century past, Mrs. Besant has gone about praising us for possessing a religion which is not ours, and denouncing us for our customs and institutions though they are far superior to those in the West and they have preserved us from downfall and destruction during centuries of danger and disturbance. Her so-called occultism which she calls the "Common foundation" of Hinduism and of all other religions is not to be found in any of our sacred authorities, and so she grows eloquent about what she knows very little about. In reality, her so-called occultism is mainly derived from Buddhism, a religion which our Brahma-Sutras and the great Acharyas who have interpreted them for us have all condemned in all its forms. She often also grossly misinterprets our Upanishadic and Puranic stories, and in this way has done us grievous wrong and misled several who know as little of them as herself and who mistake her eloquence and perorations on the platform to be the quintessence of knowledge and wisdom. She also condemns our institution of caste as something quite the reverse of what is recommended in our sacred authorities. It is, no doubt, true that the foreigners who have at different times established themselves as rulers have given us little or no help for the preservation of our system of Varnas. Still, as even Christian missionaries have pointed out, "the society that flourished 3,000 years ago still remains." Instead of helping us, as she might have chosen to do, to infuse vigour and purity into the social system, she has encouraged those who claim to be under her "spiritual protection" to do things which have always been condemned by our shastras,—to do things which, if persisted in would simply ruin the Hindu society beyond hope of recovery. She says, "the form is now but a shell." We deny this, and assert that there are still many true Brahmanas. There are also many who, though they have taken to occupations of Kshatriyas or Vaiysas for the means of livelihood, are observing at home several of the Dharmas and Yajnas, and so they have not ceased to be Brahmans. It is wrong to say, as she says, that "none are willing to take up special work because they have the birth-right." It is wrong to say that the system of caste is "dying," as she says. She has, within these last few years, done much to make it die, and recently she has given her encouragement to a step which, if largely followed, will bring about its early "death." It is her endeavours and eloquence on the platform that have caused recently much havoc. We are sure that the Brahmin community will endeavour at some early opportunity to protect themselves by some kind of organisation for mutual protection against all ruinous influences from outside. But meanwhile, those of us who believe in our ideals and institutions cannot but believe that Mrs. Besant's influence, endeavour, and eloquence are the most adverse and ruinous of the forces that are arrayed against the Hindus and their religion. Her interpretations of our sacred authorities are altogether wrong, and we fully believe that she is doing us the greatest injury and will someday have to be responsible before God and man for the wrongs that she has done and is doing to us, even though she may not be fully aware of the fact. We trust all Hindus, and especially the Brahmans, will be warned in time.

* * *

The *Madras Times*, writing on "True Democracy" in its leader of March 11th last, says:—"The British community are, we hold, the true, and in this country the sole, custodians of the democratic tradition." This can only mean that the Anglo-Indian sojourners in India meet on terms of democratic equality among themselves in their clubs, parlours, and sports. But they look down upon the people of this country as a lower kind of human beings, as what the late British Premier, Lord Salisbury, once called "black men." We have known, indeed, that, from the earliest days of their arrival down to the time that is passing over us, members of the community have not been free from the hankering after the flesh of "the blacks" of India, but they have never ceased to claim higher privileges of all kinds in official and political life, and even in social life whenever they have had to meet the Indians at close quarters. Had it not been that we, Indians, also are apt to remain exclusive like the British themselves, we should by this time have been completely blotted out by hybridisation and otherwise. We cannot at all allow for one moment the propriety of the claim put forward on behalf of the British in India, whether officials or non-officials, that they are "the sole custodians of the democratic tradition." They have been neither *democrats*, nor *aristocrats*, but *autocrats*, *plutocrats*, and, above all, *bureaucrats*.

* * *

The same writer says in the same leading article:—"The British Parliament is not destroying the British bureaucracy to establish a Brahman theocracy in its place; nor would the Indian masses, awake to modern ideals, tolerate such a consummation." There has never been anything like a rule of the priests in India under any form of government which can be called *theocracy* in its proper sense. The Brahmins have never been rulers at all; they have never had any *substantial* privileges. They have usually been poor and earned their livelihood by teaching, the rendering of help at the performance of rituals of various kinds, and by taking *dakshinas* or small coins distributed as doles on various domestic occasions of importance like marriages &c. It is only within the last 50 years or 60 years that they have availed themselves of the new system of examinations to become Government officials, lawyers, &c., and have grown richer as a class than they had been ever before. Only a very few Brahmins had been known to possess wealth previously. In the future, they will lose all these opportunities of amassing wealth and they have also no voting power and no influence as representatives of the people in the new legislatures. How, therefore, a "Brahman theocracy" can take "the place of the British bureaucracy" in the future system of Indian government passes our comprehension! Our Anglo-Indian contemporary, we think, is only playing to the "non-Brahman" gallery, and it is not difficult to know why. The Brahman of the future will have a difficult time of it, and it may be that he will not be able to keep his head above water! Our Rishis have predicted in the Mahabharata and other sacred works that there will be no Brahmins in the future of this age. Already we see clear indications of the fulfilment of this prophecy!! But a great British Premier once stated,—"The unexpected always happens." We would fain hope that the Brahmins, though discountenanced by our present rulers and denounced by the so-called non-Brahmins, will find in themselves some of the energy needed to grapple with the new conditions and preserve themselves as a community till an improvement occurs. Self-help, organisation, and concerted action will achieve results which no amount of dependence on others will gain for them at any time.

* * *

Mrs. Besant, who professes to be the greatest authority on all matters connected with all religious, and especially Hinduism, once wrote in *The Central*

Hindu College Magazine:—"In the West, tens of thousands of women willingly embrace the celibate life, in order to devote themselves to intercessory prayer and meditation, or to serve as nurses of the sick poor, as educators of the young, as guardians of helpless orphans and the friendless aged. How many good works in India are crippled for want of such a class!" In Hindu families, the widow—whether or not she is (what is called) a virgin widow—performs several of these functions. In every Hindu home which is radiant with the halo of true piety and faith in Dharma, the widow, aged or young, unfailingly contracts the spirit of true devotion and dedicates her life to the memory of her deceased husband and to the service of the living inmates of his home. She is truly a sweet sister of service, and all the inmates of the home regard her with reverence as a guardian-angel and a veritable household divinity.

* * *

In this connection we would quote the late Sir George Birdwood's interpretation of the ideal of Hindu womanhood as it prevailed in his time and as it is occasionally practised even today in a few Hindu households here and there. Soon it will die, and the eternal shame of its loss will lie with those who for a generation have laboured night and day for its extinction,—the reformer, the patriot, the theosophist, the Samajist and the exploiter of all kinds from abroad. Sir George Birdwood's eloquent and thrilling description is as follows:—"Perfect daughters, wives, and mothers after the severely disciplined, self-sacrificing Hindu ideal, remaining modestly at home, as the proper sphere of their duties, unknown beyond their families, and seeking in the happiness of their children their greatest pleasure, and in the reverence of their husbands the amaranthine crown of a woman's truest glory."

Social and Religious.

Hindu Culture.

II. Some of its essential features.

BY L. R. RAMACHANDRA IYER, M. A.

Before proceeding further, it is better to consider the essential features of the Hindu civilization and certain noteworthy aspects which make it incumbent on the Hindus and those who have good appreciation of that civilization to try to preserve it from harm and also help towards its progressive influence and usefulness.

The basis of the wonderful edifice of this civilization lies in the recognition and realization of the spiritual reality in man and the universe. Religion and spirituality form the very centre of the national life of the Hindus. The whole of India becomes united there. As a result of this spiritual civilization that modern India has inherited from the ancients, we see that a Hindu peasant has more religious education than many a gentleman in other countries. We also find that whenever, after terrible depression in the national life in India, there is awakening, it comes through a great religious revival, and the whole nation is thereby rejuvenated and invigorated. Truely does Swami Vivekananda say: "Though whirlwind after whirlwind of foreign invasion has passed over the devoted head of India, though centuries of neglect on our part and contempt on the part of our conquerors has visibly dimmed the glories of ancient Aryavarta, though many a stately column on which it rested, many a beautiful arch and many a marvellous corner have been washed by the inundations that deluged the land for centuries,—the centre is all sound,—the keystone is unimpaired; the spiritual foundation upon which the marvellous monument of glory to God and charity to all beings has been reared, stands unshaken, strong as ever."

This correct grasp of the spiritual unity underlying everything, of the unity and omnipresence of the Divine, of

"The light whose smile kindles the universe,
The beauty in which all things live and move"

which is again and again inculcated in passages like 'ईशा वास्यमिदं सर्वं यत्किंच जगत्यां जगत्' (*i. e.*, This whole thing, and whatever phenomenal thing exists in creation ought to be conceived as being pervaded by God) and 'तेनेदं पूर्णं पुरुषेण सर्वम्' (*i. e.*, By that Purusha, this whole is full), affords a very clear and bold insight into the true nature of the universe and its secret and also contributes to a healthy outlook on life and its purpose and the way of adapting it to external nature. This bold conception gives a vigorous and unassailable basis of all ethical principles formulated and followed, which, in other places and according to speculative western systems of thought exist without any firm and explicable basis to stand on.

This emphasis on the spiritual unity and on the fact that religion is not a mere matter of from or creed or dogma, but something to be realised as intensly, vividly and intimately as the world is seen by the eyes,—this emphasis on self-realisation as the goal helps considerably to overpower all selfish and degrading intermediate tempting things, which are not conducive to real progress but which only decoy man and leave him the more miserable without any corresponding benefit. Thus we find a clear differentiation of what is for our ultimate benefit and what is seemingly attractive, as the Kathopanishad says:

"अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः ।
तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥'

(One thing is the good and quite another thing is the pleasant, yet both to different goals bind men to action. Of these he that taketh the good it is well for him, who chooseth the pleasent falleth from felicity.)

Here, then, we find the inculcation of the necessity of sacrificing the seemingly attractive for the ultimately happy and beneficial. But the sages have understood also the practical difficulties of the process, and the fact that by transmitted tendencies from past births and other causes the senses are not easy to be conquered in open warfare and to be made to voluntarily surrender. They therefore begin by pointing out the futility of trying to satisfy the senses completely, and also try to make men gradually limit the scope of enjoyment from an unbridled condition, by the amplification of the true nature of the aims of life (Purusharthas) viz., Dharma, Artha, Kama and Moksha, and by clearly pointing out the fact that a gradual process of self-discipline will make us realise in the end the happiness of the state of luminous self-poise and self-composure. The human life is not left at the mercy of every passing gust of passion and desire but is led very mildly, wisely and happily to the very seat of Eternal Bliss, Knowledge and Love.

Such being the ideal and methods, we see clearly what little room there is in the Hindu scheme of life for the amplification of the means and methods of enjoyment *as an end unto themselves* and for the ceaseless endeavour to waste most of men's energies in the creation of things which are essential for such enjoyment. But these are the very things which are so loudly spoken of and emphasised in the West and given the high-sounding name of Progress for the lack of which the Hindus are being criticised.

The Hindu conception of progress is based on the racial ideal which the Hindus have placed before them; and the method and means of individual and social life are so arranged and regulated as to afford the fullest facilities for the evolution of the individual's capacities towards reaching the highest goal in life, by a system of self-discipline and social service in conformity with the circumstances under which he is placed, so as to contribute to the integrity and well-being of the social organism of which he is a member, while also gradually achieving his own progress in the direction of the chosen ideal.

Here, we see that the well-being and advancement of the individual is interlinked with his self-sacrifice and sense of *Svadharma* to the social organism. The different strata of society co-operate for the welfare of the whole society and there is no scope for mutual wranglings and warfare between the different strata based on competition and the 'struggle for existence', each man trying for his own greatness by hook or by crook, irrespective of the position in, and circumstances under, which he is placed thus bringing untold confusion and chaos in the social polity.

The Hindu society has taken care to guard against all possible pitfalls in the shape of rank jealousies competitions, and exploitation of the weak by the strong, the difficulties of conflict between capital and labour, the too much accumulation of wealth with its consequent misuse and waste on the one hand, and the horrible degradation, slavery and poverty on the other hand—all leading in turn to all sorts of revolutions and downright socialistic, so called democratic, impulses which rush on madly taking with it whomsoever it catches within its reach to aimless and ruthless destruction, as is evidenced by the serious economic and political condition of Europe at the present day.

All these pitfalls have been carefully avoided by the guardians of Hindu culture by their wise and sober view of man and his place in society, of the necessity of going according to the laws of *Dharma* and on fixing the responsibility of duty to the society on each and every man and also by an emphasis on the principles of humanitarian and benevolent service as conducive of one's own advancement. The aim of *Dharma* is to regulate the acquisition of *Artha* (wealth) and *Kāma* (enjoyment) within proper bounds and gradually make a man progress towards the ultimate aim of life, namely *Moksha*, liberation or real freedom from the wranglings, worries and miseries of worldly existence.

So then, the people are not advised to fly away from home and hearth, but to conduct themselves in conformity with the Dharmic ideals, not transgressing, during their efforts for the acquisition of gain and pleasures, from the disciplinary regulations of Dharma, and progress slowly and steadily by their discharging their duty loyally and nobly by their ancestors, descendants, kinsmen, friends, king and country, so that they may become advanced enough by the path of unselfish labour, love and endurance to reach to the highest pinnacle of devotion to God, self-surrender and renunciation.

Thus we see that the Hindu civilization attaches due importance to material prosperity and individual and national efforts towards the same, but only in so far as it conduces to the preservation of its own prime ideal. It does not make Materialism, and unfettered and blind enjoyment its sole deity and does not burn incense in its shrine, by means of the electrical furnaces and sacrifice innumerable human lives in the factories and workshops, merely to go on producing necessary and unnecessary things to exploit other nations and states, so that this God of Materialism and selfish enjoyment may grow fat and still further goad its devotees on to further blood-thirsty activities, strifes, and worries with no other tangible and sane ideal in view than the growing of the materialistic and selfish god above-mentioned, to the detriment of their own well being and happiness and leading to the weakening of other nations and states.

On account of the calm and dispassionate view of life and its purpose according to the Hindu standard, and owing to the perception of the fact that self-discipline, simplicity of life, control of sense-impulses, co-operation with others, kindness to all, social service and renunciation—these alone will make man truly have a far-sighted, noble and elevating view of himself and his duty to the world and humanity, and contribute towards his realising the truth in the midst of the seeming miseries and distractions of existence, it has not been, and cannot be, the purpose of the Hindu race to selfishly attack, subdue and exploit other nations and races on the face of this earth. Its sole aim is to throw broadcast on all sides its view of *Dharma* and the secret of *real* progress in this world, and use its power of sweet explanation and persuasion, without hard abuse and vile hatred, to make others also realise the golden law of life and the practical methods which contribute to the welfare of the individual, the society of which he forms a part, and also to humanity at large, and in fact to the whole world of living beings.

The banner of the Hindu race is the banner of peace and goodwill, its weapon that of persuasion and gentleness and its badge, the badge of patience, service and suffering, if need be, for the cause of *Dharma* or rightousness.

Literary and Educational.

"Three Feet of Earth."

BY V. RAMACHANDRA RAU.

"Three feet of earth, with mine own foot, nought more;"
" Three feet of earth," so echoed in reply
The monarch, " with thine foot, so small! And why—
Three feet of earth! 'tis given, ere it twice o'er
Be asked. Three feet of earth, yet nothing more!"
Hearing the king speak thus, uttered a cry
Of surprise Shukrachar; he sighed a sigh—
Sage words on heedless ears be had to pour!
And on green basil in the Brahman's hands,
The king poured water which did gurgling run.
There! In his Form that fills all space He stands,
One foot measuring the earth below, and one
The heaven above; " Now for the third," he said,
While, down, in reverence, Bali bowed his head.

The Bhagavata, what is it?

BY P. K. KALYANARAMA SASTRI, B.A.

The *Bhagavata*, what is it?
It is a fruit whose ev'ry bit
Is Ambrosia fit to sip
Which from the Veda's tops did slip
Through the mouth of a *Suka* blest
For us to taste it at its best.
A child within the womb whose life
Became a prey to the foeman's knife
Was born on earth in all its health
To buy this fruit for all his wealth,
'Tis now within the reach of all
Or in the hut or in the hall.
Neither the skin that makes it rough
Nor yet the seed that shows it tough
Couldst thou discover in its parts
Which charm the eyes and please the hearts.
The young and old have drunk it deep
Immortally their *selfs* to keep.
Then seek it, leader, take it well;
Quaff it off and thy gladness tell.

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Historical and Scientific.

The Pallavas in India.

By P. T. Srinivas Iyengar, M.A.

CHAPTER III.

THE PALLAVAS OF KANCHIPURAM.

The Period of the Prakrit charters—
The first four centuries A. D.

The question has been raised and gravely discussed whether the Pallavas of Kāñchīpuram were not 'an indigenous tribe, clan, or caste.' Early investigators, like Elliot, misled by uncritically accepting legends of recent growth identified the Pallavas of Kāñchīpuram with certain people called *Kurumbar*. This tribe is not mentioned by Varāha Mihira in his description of the various Indian races of the VI century in his *Brihat Samhitā*.[1] In Epigraphical records, their name occurs once in inscriptions, that is in the unpublished Velvikudi grant, when they and their leader, the Ayavél are said to have been defeated at a place called Nāṭṭukkurumbar, by the Pāṇḍya King, Neduñjaḍaiyan; in this grant, the Kurumbar are treated as different from the Pallavas (there called Kāḍavas) whom also Neduñjaḍaiyan at Peṇṇāgaḍam, on the Southern bank of the Kāverī.[2] The Pallavas had, then, nothing to do with the Kurumbar, who are and probably were in old days a tribe of shepherds. Mr. A. Rea, would derive Pallava from Tamil *pāl* (milk) and *avil* (which means 'to untie a knot,' but according to Mr. Rea, 'to pull') and explain *pallava* to mean 'milk-drawer.' This is etymology run mad. Others, again, would identify Pallava with Paḷḷi, a lower caste agriculturist. These fanciful suggestions do not deserve consideration.

Mr. V. A. Smith inclines to the view that the Pallavas of Kāñchī belonged to the (1) predatory classes like the Kallar and Maravar robber-tribes and were part of the population distinct from and more ancient than the Tamils." His reasons for this opinion are (1) that 'the bold indomitable and martial habits' of the Kallars "agree well with the characteristics of the ancient Pallavas." This is strange logic. One might as well argue that Alexander was 'bold, indomitable and martial' and therefore belonged to the same race as the 'bold, indomitable and martial' Belūchis of the N. W. The early Pallava Kings were crowned Dharma Mahārājas and performed Agnishṭoma, Vājapeya and Asvamedha, and were thus completely Aryanized, whereas the Kallars were and are yet untouched by Aryan culture. The Pallavas spoke and wrote Prākrit, but the Kallars are even to-day a pure Tamil-speaking race.

(2) "The political power of the Pallavas was exercised" in a manner similar to the control of Kallars over the peaceable inhabitants of the Carnatic, from whom they levied blackmail in return for protection.'[3] There is absolutely no truth in this assertion. The early Pallavas had nothing to do with the Tamil States for several centuries after they were settled in Kāñchīpuram; their government was thoroughly organized and administered, in accordance with the ancient Artha Sāstra, as will appear in the sequel. On the contrary the Pallavas of Southern India were of the same race as those of Northern India. They possessed the same characteristics; they used the same Prākrit language in their documents, the same script, and the same style of dating; they were equally thoroughly Aryanized in religion and other forms of culture at a time when the Tamils surrounding them were not yet affected by them.

The Pallavas must have reached Kanchipuram before Chashtana's line was established at Ujjaini; for they do not use the Ṣaka era as all Chashtana's descendants did; and they used Prakrit in their official documents, even after Rudradama started the use of Sanskrit for the purpose. Moreover the majority of the peculiar forms of words used in the inscriptions of the early Pallavas of Kanchipuram, divergent from those of the literary Pali, is "traceable partly in the edicts of Asoka and partly in the inscriptions in the caves of Western India and of the Amaravati stupa." The orthography and the style of writing of these are also approximate to those of the Satakarni inscriptions of the first half century of the Christian era, except where they were influenced by the pronunciation of Tamil and the writing of Southern India.[4] This shows that these Pallavas must have emigrated from... The Pallavas, thus, were the carriers of Aryan culture to Tamil India. Before their time this culture was represented only by stray Brahmana householders and ascetics and Bauddha and Jaina monks, but these lived apart from the Tamil people and did not influence their religious or secular life. But the Brahmanas who were settled in the country by the Pallavas spread their culture among the people till gradually the Aryan culture of the North coalesced with the Dravidian culture of the South.

Dr. Jouveau Dubrevil has started the theory that the Pallavas of Kāñchīpuram were the political and cultural successors of the Andhras.[5] This theory is based on flimsy foundations. (1) His first argument is that one of the latest Andhra Kings was called Siva Skanda and the first Pallava King of whom we have a record was also named Siva Skanda. The Pallava may therefore have been the grandson of the Andhra and Pallava dominion succeeded Andhra dominion. The argument from similarity of names, unsupported by any other testimony, cannot be treated as serious; moreover, it will be presently shown that Siva Skanda, the Pallava was a late King of his dynasty and certainly not the first or the second; and it has been already pointed out that Pallava power in Kāñchīpuram was probably established not only before the Andhra dynasty was extinguished *circa* 250 A. D., but before it began to decline, i. e. before the Saka era was started. (2) The Doctor's second argument is that Pallava art of the time of Siva Skanda was similar to the Andhra art of the time of Pulumāyi II who built the Amarāvatī stupa. The only specimen of this supposed early Pallava art which Dr. Jouveau-Dubrevil refers to is the statue of Buddha in the Roman style, found within the walls of a temple in Kāñchīpuram.[6] Now there is no means of discovering the date of this statue. There is absolutely nothing to connect it with any Pallava King. Moreover it is practically certain that till the VII century A. D. the Pallavas erected no stone monuments of any kind; at least no relics of any exist. The Pallava Rājas long before the VII century assigned lands to temples, but no relics of these temples exist; hence they must have been built of wood and other perishable materials. When Pallava stone monuments commence to be made in the VII century, they begin in the form not of structures but of excavations on hill-sides. The style of work and method of execution is very primitive and the details directly imitated from wood-models. The highly developed Amaravati style of architecture and sculpture died in the II century A. D. and quite a new style of stone-work was evolved in the VII century by the Pallavas, beginning with the first, crude, hesitating efforts of the tyro. This utter break in architectural tradition disproves the notion that the Pallavas succeeded the Andhras on the East Coast and thence pushed on to Kāñchīpuram.

What Dr. Jouveau-Dubrevil offers as a guess, Mr. A. H. Longhurst treats as a proved fact, for he says that the Pallavas acquired territory "not by conquest but by contracting marriages with Andhra princesses and thus inherited a portion of the Southern part of the country...

1. A. S. I. 1906-07, p. 221. (V. Venkayya.)
2. *Madras Ep. Rep.* 1908. p. 63.
3. *E. H. I.* III. Ed. pp. 70-71.
4. Vide *Ep. Ind.* I. pp. 2-4, VI. pp. 85-86, VIII p. 144 for a discussion of details regarding these points.
5. *The Pallavas*. Ch. I.
6. Described in the *Ind. Ant.*

Their movements from Western India to the East Coast is not only possible but rendered likely known historical facts. Future researches will, we hope, disclose the actual circumstances which led to their migration to the East Coast and to their subsequent assumption of sovereignty over that country." There is absolutely no evidence to support the statements of fact in this passage, nor is there much of discovering the circumstances which led to the settlement of the Pallavas in Kāñchipuram any more than those which led to their acquiring sovereignty in other parts of India.

(To be continued.)

Current Fictions in Indian Politics.

By M. K. Acharya.

India's triple enslavement:—Economic, political, cultural—this sums up our history of the past three hundred years. (1) The East India Co. was formed in 1600 for the deliberate and express purpose of exploiting India commercially and industrially. Nor did that exploitation cease when the Company's monopoly of trade was abolished: for that abolition simply substituted for the one old company many new foreign companies working exactly with the same object and on exactly the same lines. (2) About 1750 the East India Company added political to economic exploitatation, found in the conditions then obtaining in the land ample facilities for active interference in the affairs of native states and for territorial aggrandisement. "The ledger" and "the sword" thus came *systematically* to be employed together toward enslaving India. (3) The practical exigencies of administration in the next stage, necessitated the employment by the Company of a large number of natives in the lower grades for which Europeans were found to be too costly. This led to devising *a system of clerk-making* education, which in the main endures to this day. Then came in other "benefits"—Railways, posts and telegraphs, schools and colleges and Universities, costly courts of law, various departmental offices, foreign machinery and cheap goods, missionary propaganda and many thriving trades including that in spirituous liquors. These doubtless introduced with the best of intentions, and certainly useful in many ways, have neverthless contrived inextricably to deepen India's dependence and to complete India's enslavement.

Education has been the direct means of our intellectual slavery. Macaulay and other advocates of Western education doubtless honestly wished to civilise India according to their lights. With the best of intentions our religion and philosophy, our history, our social systems, our art standards have all been read for us. With the best of intentions the Indian youth has been taught for a hundred years that his ancestors had all been savages; that, in the case of Hindus, they were at best mere dreamers who spent all their time in forging idols and in fabricating caste-restrictions; that the Mahomedans were worse, being engrossed either in pillage and murders or in "chewing tobacco, fondling concubines, and listening to buffoons." By the side of all this was pictured in glowing colours the fight for freedom in the West from the days of Thermopylæ to those of the Armada and of Trafalgar. The seeds sown in schools and colleges received, too, ample manuring in the civilising agencies outside—in the market-place and the railway trains in business-rooms and recreation clubs, in coffee-hotels and cinema-saloons. Is it any wonder that an intellectual slavery has come upon us too deep and colossal to permit any independent thinking for ourselves? It is a supreme law of *Yoga*—the much misunderstood science of higher psychology—that what a man constantly thinks, that his mind verily becomes. Thus in Indian Society, through our denationalised brains, we perceive more devils than vast Hell can hold, and propose conjurations ninety per cent of which cast and lisped in foreign accents only turn bad worse. And indeed in all schemes of reform, not only social but also industrial, political or even religious, underneath most of the present-day thinking, lie, often-times unconscious a number of deep-rooted fictions and tacit assumptions, some of which deserve to be enunciated and considered however briefly:

1. During the past three hundred years, the West has attained a marvellously high stage of civilisation and progress. This is taken by most as an axiomatic truth. But what is civilisation? Does it consist in the extensive use of iron and coal, in the manipulation of machinery? Do huge printed libraries necessarily connote wisdom? Or niceties of legal and medical classification and nomenclature connote advance in business morality or physical health? Is there not always retrogression in some respects counterbalancing progress in others? Is human misery now less than before? Is modern Europe more intrinsically intellectual than ancient Greece? Or modern Christianity more soul-stirring than Christianity was fifteen centuries ago? Is the modern idolatry of Cupid and Mammon more noble than the ancient idolatry of Hermes and Apollo? Does the modern civilised man live longer, healthier, nobler, honester than his ancient uncivilised forefather? Nobody denies that a great deal of inevitable change there has been; but is the factory-labourer less hard-worked than the old handicraftsman? Is inevitable change necessarily and always for better?

2. The political institutions of Europe and America are the highest evolved on earth. Democracy is the best form of civilised government? Now what is the object of any form of political organisation? How far have western governments succeeded in safeguarding the rights of individuals and communities, in minimising war, in promoting peace? Is there any real Democracy anywhere on earth? Is there no tyranny in democratic countries? Do not the few govern in every country as autocratically now as ever in the past, with only this difference that in most western countries the few find it convenient to employ the empty fiction that they are merely servants carrying out the mandates of the people themselves? What is the democracy of the West but, like every product of western civilisation, a glittering sham, a dishonest device for shoving all the responsibility on the people at large who are driven by the few hither and thither, like veritable sheep, to the sound of catchwords and party cries? Is there less mutual strife, greater fraternity among the various classes and interests in the so-called democratic than in other countries? What effective safeguards have been evolved to counteract the evils of democratic tyranny?

3. Universal suffrage is an effective cure for all the ills in the body-politic. By being given the vote the masses are given the power to make themselves free and happy in all respects. This may be theoretically sound in an *ideal society* where men are all equally intellectual and equally moral to a high degree. But in the world as it is, or as it is likely to be for a good long time to come, how can everybody, how can the majority even, be expected to understand and exercise the vote in the best interests of the individual and his country? In the lowest administrative sphere, within a very limited area, where the problems relate to the every-day life of men and women, universal suffrage and self-government in the fullest sense of the term, such as obtained in the village institutions of Ancient India, may be possible. But as the area

7. Madras Arch. Rep. 1918-19. p. 21.

widens, as the problems become more complex, how can the power to vote for councils dealing with intricate national and international questions be exercised by the ignorant or half-literate masses except blindly, except mechanically, except in response to party shibboleths, except under all the terribly demoralising devices of electoral campaigns such as are systematically engineered in Western countries, such as are being introduced into India as well? Has universal suffrage or any approximation to it, in any country on earth, really lightened the burdens of the many or put an end to the political ambition and scrambling for power among the few?

4. Eastern peoples from time immemorial have been subject to despotism. Self-governing institutions are peculiarly Western growths unsuited to any Eastern soil and climate. This silly statement which used to be made very commonly twenty years ago, has yet not quite gone out of the political armoury of the European exploiter.

5. Indians, especially, both through natural temperament and through historic development, are unfit to govern themselves. With illiteracy widespread all over the land, with the castes and communities constantly at variance with one another, with the women all as slaves, and men long accustomed to despotism, Indians if left to themselves will only destroy one another! Secondly, the Indian is in every way inferior to the European; though, under European training, the Indian may some day attain to European standards of efficiency and civilisation.—Now all these specious *ipse dixits* form the first postulate of the "Montford" report, and of the latest Parliamentary Statute, whose praises are being so loudly sung by the Moderates, the Besantists and others. These accept the first axiom of Indian inferiority; their ideal is to rise to European standards under the necessary European training! What stronger proof is needed of our downright intellectual slavery? The teaching of a hundred years has borne ample fruit. But it is time that things are seen in their true perspective. It is high time that the monstrous fiction of Indian inferiority is once for all laid at rest. The average Indian is in no way inferior to the average European intellectually; while morally the former stands head and shoulders above the latter. I accept that the Indian is inferior in the theory and practice of trade-combination. He is inferior also in the fine art of self-advertisement, very inferior in the ethics of exploitation. I do not blush at the inferiority of my countrymen. Lastly as for caste and communal fights, why are they found more in British India than in Native States? How many of them are due to the well-known Anglo-Indian policy of Divide and Rule? Let the pillars of the non-Brahmana faction in Madras look into their conscience and answer.

6. Social must precede political reform in India. The caste system, that most diabolical work of an unscrupulous priesthood, must go! making room to the humanitarian and the missionary. Religious fanatacism must go—and everything is fanatacism over and above wearing sable on Sundays. The Indian woman must be made free—free to live where she likes and do what she pleases, to flirt, to woo, to wed or not to wed, to own her own property and be mistress of herself. Then there is the problem of the depressed classes; which is being solved most effectively by seats in the Legislative Councils of course. Thus to our social evils seen through foreign spectacles are suggested in all seriousness ready-made foreign remedies—namely promiscuous eating, promiscuous marrying, promiscuous living, promiscuous working. Now nobody denies that evils exist in Indian society—in what society do they not? But what in reality are they? How have they arisen? How are they to be truly remedied? Above all what is the connection between social and political reform?

6. Taking all factors into account, Self-government may be granted to India only step by step, after a series of experimental stages. The first great step in this direction is being taken under the latest India Act; and far-reaching changes are being initiated, such as the expansion of Executive and Legislative Councils, the widening of the franchise, and the transference of a few departments more or less directly to popular control. This leads us to the most controversial chapter of contemporary politics. The official view rests on the following suppositions: (1) Self-government of the British pattern is a very high and desireable thing (2) Indians are however unfit for such self-government; they have to be made fit for it in the near future (3) Diarchy as proposed will afford the necessary training ground. Now the Indian National Congress has finally accepted the first proposition, and very partially and temporarily the second; it disputes entirely the third. The moderates accept the first two completely and the third with slight modifications. I accept the soundness of none. I hold (1) that there are serious defects in western political institutions, those of England not excepted; that we should introduce them *enbloe* into India at no time indeed. I hold (2) that for self-government on proper lines Indians have always been fit in fact than any other peoples on earth. I hold (3) that the proposed Diarchy will not only not do us good, but will do us infinite harm. It will intensify unhealthy party-strifes, tend to create dead-locks, either starve the transferred departments, or make them effete or make these, the people's departments, hopelessly unpopular, cast terrible odium on Indian ministers, and furnish only additional reasons and opportunities for executive high-handedness. The enlarged councils without any financial control, will only continue to be big debating societies. The widened franchise on the lines proposed, will only demoralise Indians and make them quite as hopeless slaves to party passions and catchwords as are the people of western countries. History affords no instance of successful Diarchy anywhere, at any time.

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Reviews.

J. Churton Collins' Ephemera Critica. Archibald Constable & Co.

This book is one of the ripe works of a ripe mind. Its value as a guide to literary worth and beauty is great and deserves our careful attention. In the first chapter Mr. Collins shows to us the present functions of criticism. In ages when the literary men formed a small body whose opinion was the spur to work and the cause of fame, literature easily maintained its dignity. In this democratic age, there is the danger of the level of literature going down. It is hence necessary to be very careful about the preservation of the highest qualities of our literature. "Books are speedily manufactured and as speedily reduced to pulp." Charlatanry and mutual puffery and sensationalism reign everywhere. There is a "systematic substitution of inferior standards for high ones." Literature has descended from a mission to a trade. Hence criticism also has become degraded. "Criticism is to Literature what legislation and government are to States. If they are in able and honest hands, all goes well, if they are in weak and dishonest hands all is anarchy and mischief." No training is deemed necessary to be a critic. Cliques and caucauses have invaded the province of criticism. What shall we do to check this "fraud upon letters" to use a famous phrase used by Huxley? Otherwise degradation of criticism will make degradation of literature inevitable.

The next chapter deals with English literature at the universities. Literature is studied now as a monument of language and not as the expression of art and genius. Professor Collins pleads also for the joint study of classical and English literatures and for the study of the principles of criticism. The tyranny of philology and bad text books must go.

Professor Collins then points out the deficiencies of writers like Saintsbury and Gosse and Le Gallienne as critics and strongly condemns logrolling and mutual admiration societies. His condemnation of criticasters is as powerful as it is well deserved.

His later chapters deal with many recent books and books about books. He says well about De Quincey that "he has set his seal on nothing but on English style." But a more than passing interest attaches to his review of Mr. Worsfold's *The Principles of Criticism*. In Greece the main attention was to form. Addison added a new test, how does a given poem affect the imagination? Arnold added other important touchstones of poetic excellence. The modern note is emphasis on the interpretation of the ideal element in literature and art.

Professor Dowden's Essays: MODERN AND ELIZABETHAN: J. M. Dent & Sons.

This is a delightful book in Professor Dowden's best manner. Modern English literary criticism has itself become creative in its design and meaning and suggestiveness. Its combination of the historical and comparative methods with the interpretative and revelatory methods has given us works of rare and real insight.

The first Essay deals with Pater. Pater sought to reveal the soul in sense "in its more complex and subtler incarnations—in the arts and crafts, in the shaping of a vase, the lines and colours of a tapestry, the carving of a capital, the movements of a celebrant, in the rites of religion, in a relief of Della Robbia, in a Venus of Botticelli, in the mysterious Gioconda of Lionardo." Paters's sense of the concrete and love of æsthetic beauty determined the bent of his genius. He said: "The true æsthetic culture would be realisable as a new form of the contemplative life, founding its claim on the essential blessedness of vision—the vision of perfect men and things." The beauty of romantic art is strangeness allied with beauty. He was a lover of sensuous beauty. He taught that "the perfection of culture is not rebellion but peace," and that "the proper art of the perfect city is in fact the art of discipline."

He then describes Ibsen's art. Ibsen's ideal was not beauty but "to free, arouse, dilate so as to bring about self-realisation." Ibsen said "We must get away from what we desire to judge; one describes summer best on a winter day." In 1882 he wrote: "Liberty is the first and highest condition for me." He said on another occasion: "The old beauty is no longer beautiful, and the new truth is no longer true." He fined for "free necessity." He hated "the life erected upon a lie. Such are the bases of Ibsenic thought.

The next study is that of Heine. Heine, he says, was "born with diverse souls." He was the sardonic smile upon the lips of the World-spirit. He had delicate senses and militant Hellenism. At the same time he loved the soul of Christianity. He said about himself: "Lay on my coffin a sword for I was a brave soldier in the war of freedom for mankind." He was of the romantic shool of art but he was also realist and revolutionary as well.

The next two studies deal with Goethe. These are succeeded by chapters dealing with Cowper and an 18th century mystic. These are not of special interest or value. The next two chapters dealing with some old Shakespeareans and A Noble Authoress may also be passed by for the same reason.

The next chapter on *Is Shakespeare self-revealed* is however very interesting. Poetic imagination veils but does not conceal the personality of the dramatic artist. Shakespeare's development from witty and light comedy through intensive tragedy to the pure serenity of his romantic plays is revealed in his dramatic work. The next chapter deals with Shakespeare as a man of science and touches upon the Bacon-Shakespeare controversy. Then follows the chapter on Elizabethan psychology. The next chapter deals with the English Masque. The Masque united "a dramatic element, exhibiting itself in speech and action, with a lyrical element, expressing itself in song and the music of violins or wind instruments." The dance might be conceived as an ecstacy or rapture, arising out of the joy of action, speech, and song, too fine for utterance in words. The poet's part in the whole performance may be described as a lyrical drama in miniature." The last chapter deals with Elizabethan romance. In it occurs the following fine passage: "The feeling that there were new and splendid possibilities for English prose was natural at the time and was right; but the true development of English prose is in the main due to writers who wrote, not that they might make experiments in decoration, but because they had something to say, and were moved to say it by an energy of feeling which resulted almost involuntarily in beauty, as the curves and strokes of a sword wielded in mortal combat are beautiful and graceful beyond the power of design."

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Inter-racial Marriages.

Sentiment of reason.

By M. Padmanabha Chettiar.

[Sir, The proposal of Mr. Arundale to marry a Brahmin girl living in Adyar has already received much public attention and adverse comment. From his own letter appearing in the Hindu of the 6th, instant, I thought the proposal had been dropped. But as we now understand that the marriage is only postponed and as the opposition till now was solely from Brahmins, it seems to me very necessary that the views of a Vysia and a Theosophist like myself should receive some publicity. I therefore request you to kindly find room for the enclosed views of mine, in the columns of your valuable journal.]

For over a fortnight, the sensational topic of the day has been the proposed marriage between Mr. Arundale and a Brahmin girl—Miss. Nilakanta Sastri,—with attacks and counter-attacks of editors and numerous communications for or against the marriage, so many of which are, from different points of view, and some even from personal equations of frivolous nature.

2. To my mind, it is clear that because the girl happens to be a Brahmin with relations of some social influence, much sensation has been stirred as if the heavens were coming down and that without attaching any importance to the caste, a dispassionate discussion and solution of the case by itself, from racial, social, religious and personal considerations of the individuals concerned, would be a real service to them, than from the sole standpoint of the jurist, the Brahmo, the sentimentalist, the social or the political reformer, and such others. We know well what the predilections of each of them are and that, therefore their views for or against the marriage do not immediately and necessarily affect the couple concerned whether for their lasting benefit, or for that of their progeny.

3. The world, as we always find it, is a medley of thinkers of different types and no-thinkers. Leave alone the latter. But the duty devolving on the former class is to start the consideration of the question, not from the too many view-points which will necessarily confuse the main issues, but primarily from the point of view of the happiness of the individuals concerned. It cannot be said that this suggestion will not appeal to the couple themselves. Incidentally, therefore, the whole question resolves itself into the following important points:—

1. What is the motive underlying this inter-racial marriage?
2. Is it not mere conjugal happiness?
3. If so, is it not primarily the sexual instinct that is at the bottom of the proposal?
4. Is the sexual instinct lifelong and permanent to old age and should that be the only motive?
5. Are there not other matters also that contribute to conjugal happiness?
6. Do they feel now that they as would-be parents owe a duty to their children?
7. Do or do not other matters arise from racial, social and religious differences, and affect themselves as well as their children?
8. Are there not other contingencies to be anticipated in this mortal world?
9. If the answer to all the points from two to eight except four is in the affirmative, and to point 4 in the negative, as it ought to be, how are the difficulties to be solved when they arise, unless with a forlorn hope in that direction and in the spirit "Don't care for the morrow."

These broad issues are thrown out by me, and the several aspects of each can be more easily imagined by all the thinkers of this vexed question, for due consideration, not excluding the couple concerned.

4. It is the individuals that make a race. What affects them socially, racially and ethnologically affects their progeny and in the long run the race and the society for which proofs are not wanting. It may be that Mr. Arundale has considered all the aspects of the question optimistically and braved the marriage. But whatever the educational and other attainments the Brahmin girl is said to possess, and even granting that she is in years a major, it will be simply absurd to assert in her, all the knowledge and experience of the world as well, with which it is difficult to credit even persons (of either sex) of mature age, education and culture, when their sexual instinct in the time of its sway, is a thick and dark blind to other considerations. For any civilised nation, marriage is a sacrament and a pivot upon which society revolves and a society consisting of kith and kin on either side should not be discarded, and sexual relations should be so chosen as not to endanger families and society and embitter their feelings. This is a duty cast upon every individual by the society.

5. We have already, as all know, a bill introduced by Mr. Patel seeking legislative sanction to inter-caste marriages over which much controversy has been raging on religious, sentimental and other grounds, and Mr. Arundale is not unaware of it. His professions are that India is the land of his adoption and that he had dedicated his life to promoting its welfare. According to his own letter published in the Hindu of the 6th-instant, one would think that he had abandoned the idea of this marriage, in the interests of the cause espoused by him, while all that we hear now is that it is only postponed. If this is the truth, his final decision will certainly be the touchstone of the sincerity of his professions. Mrs. Annie Besant is also referred to by him as one of the responsible friends on whose advice he has given up the idea. If so, and if she sticks to her oft-repeated expositions in the past of Varnasrama Dharmas, it would not be wrong for the general public to expect of her, the fairness to desist from supporting and encouraging the idea in any manner so that the same veneration with which she was greeted wherever she went, may still be deserved by her. It is not so much by sayings as by doings that one shines as the central figure to which people are attracted.

6. Freedom of speech and action is advocated and its growth is clamoured for, in all civilised countries, and yet the rule we actually find all over the world is limitation by the State to ward off injury to individuals and society, but the differene in the limitations in the several countries is only in degree, and if in India the State-help in such matters as the one in question is wanting, the society must have a voice and India ought not to be an exception to the rule.

7. By these views, I do not mean that I give my support to many undesirable customs prevalent in the Hindu community on questions of marriage. If possible, they should be eradicated. There are so many evils that have crept in as customs, by reason of economic poverty and other causes, and are facing us for remedial measures such as diffussion of education, economic development and social and religious reconstruction on sound national lines. It is thus by reason and not by sentiment, that exception is taken to the proposal of a marriage between an Englishman and an Indian girl.

The wise always learn experience by others' mistakes and Mr. Arundale will therefore reconsider the step taken by him in a weak moment, calling to memory the fate of such marriages, and thus save himself and the poor girl from social and racial ruin, in response to the popular appeal.

Miscellaneous.

Olla Podrida.

The National Prayer Union quite recently celebrated its anniversary. What is a National Prayer Union? Its proceedings looked like a Prayer for National Union. Mr. Satyamurthi addressed the audience on spirituality, East and West, and told everybody everything except spirituality.

* * *

The Easter week has become a National week. That is to say, it is displaying the national characteristic of aimless and endless speech.

* * *

During the Easter week at Adyar the proposed (and not yet disposed) marriage of Mr. Arundale was duly justified with reference to Gargayana and Suddha Dharma Mandala. Hurrah! So somebody has been citing scripture (or rather pseudo-scripture) even for such a purpose. There is no limit to the ingenuity of man! Only the ingenuity is suicidal in India while it is murderous in other places.

* * *

Quite recently Mr. Waugh discussed the question, Will the Kinema displace books? He is of opinion that the lower classes will hereafter take to cinemas and give up books as an amusement but that this new fashion will not affect good books. What will displace cinemas?

* * *

The League of Youth is now becoming preternaturally active. What became of the Order of the Bramacharis?

* * *

Lord Haldane is proposing to form a super-labour party. Everything is super nowadays. One of these days we may hear of a super-God!

* * *

We were told recently about building and blood. The first city-builder was Cain whose hands were red with his brother Abel's blood. Rome was founded and built by the blood-stained hands of Romulus. "God made the country, man made the town"—so wrote Cowper. But now we see that murder makes the city! The moral is, Don't investigate origins.

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1. "Sri Sankaracharya and the specialities of his doctrine" by Professor K. Sundararama Iyer M.A.
2. "Sri Sankara and Mandanamisra" by R. Krishnasami Iyer M.A., B.L.
3. "The place of Bhakti in Sankara's Vedanta" by K. S. Ramaswami Sastrigal B.A., B.L.
4. "The place of Maya according to Sankara's doctrine" by R. Krishnasami Sastri B.A.
5. "Sankara's Advaita in relation to other Vedanta systems" by K. G. Natesa Sastri. Vaidya Visarada.
6. "Sri Sankara as a master of literary art" by K. S. Ramaswami Sastrigal B.A., B.L.

Besides the above the issue will contain poems on Sri Sankara, great thoughts culled from his works, short biographical notes on him, and several other items of interest. The price of this special issue will be 4 As. a copy. As only a limited number of extra copies are being printed those who wish to possess a copy should apply at once enclosing 4 As. 6 Ps. in Postage stamps to cover the cost and postage of this issue.

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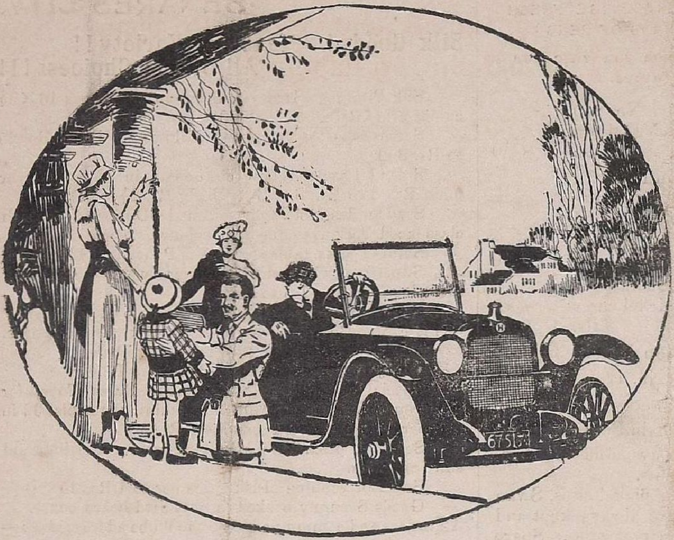

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